THE WESTERN LUMINARY.

PRINTED AND PUBLISHED WEEKLY, BY THOMAS T. SKILLMAN.

NO. 2---VOL. VI. LEXINGTON, KY. WEDNESDAY, JULY 15, 1829. WHOLE NO. 262.

TERMS OF THE
WESTERN LUMINARY.
[PUBLISHED EVERY WEDNESDAY.]

Two Dollars and Fifty Cents per annum, if paid in advance, or within six months;—*Three Dollars* at the expiration of the year. Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring four new subscribers, and paying for them in advance, shall be entitled to a fifth copy gratis.

⁂ All communications must be post paid.

RELIGIOUS.

THE SABBATH.

THE DUTY OF CHRISTIANS.

Professors of religion, members of the church, to whatever denomination you belong—the Lord of the Sabbath expects much from you. You have publicly sworn allegiance to him, and he requires you to redeem your solemn pledge, by rallying round the sacred institution. Especially does he require the most unequivocal proofs of loyalty, in your own obdience to the law of the Sabbath. If you break the law yourselves, how can it be expected, that others will respect it? If you engage in any secular business whatever, if you are seen in stages, and steam-boats, and canal packets, or travelling for business, or pleasure in your own private conveyance on the Lord's day, you not only sin against your own souls, but lend the whole weight of your example, to embolden others in transgression. Dare you advance a step in a course like this? What! see you not the angel of the Lord, standing in the way with a drawn sword in his hand?—Neutral ground you cannot take; for if you are not openly *for* the Sabbath, you are virtually *against* it.

Come up then, at once, to the help of the Lord, grasping the "weapons of your warfare which are not carnal, but mighty through God, to the pulling down of strong holds." Much, very much, dear brethren, might you do with such weapons, and in so holy a cause, if you could muster no more than *ten*, to a *thousand* of your enemies. But you are very far from being this small and feeble minority. Including all Christian denominations in the United States, you number at least EIHT HUNDRED THOUSAND, who have sworn allegiance to the King of heaven; and if you are despised—if your suppliant voice is not heard in the high places of power—if either your civil rights, or your rights of conscience, are deliberately disregarded, it must be in a great measure your own fault. It must be, because you have not done what you could in the circles of your Christian influence—because sectarian jealousies have been diligently fomented by your common enemies, to prevent you from uniting in those measures, to rescue the Sabbath from profanation, which your privileges as freeman, and your duty as Christians, imperiously urge you to adopt.

"The children of this world are wiser in their generation than the children of light." Their motto is, *Divide and Conquer*. Hence, as they perceive that your more frequent intercourse and growing Catholicism are "breaking down the middle wall of partition," and bringing you "to see eye to eye," on a great and vitally important subject, you are, if possible, to be repelled and scattered by the magical spell of the words *Priestcraft, Religious Establishment, Rights of Conscience, Church and State, &c. &c.* You must be made to believe, that, as members of different communions; as Baptists, Methodists, Episcopalians, Presbyterians, you cannot trust one another; that your dearest Christian rights are in danger; that *somebody* is *somewhere* conspiring to wrest for you that "liberty wherewith Christ has made you free." But will you thus wrong and distrust your brethren, by giving heed to calumny, and fables? Is there a shadow of evidence, that any such conspiracy exists? If so, let it be adduced;—and let the men who would "lord it over God's heritage," under the mask of zeal for the Sabbath, or under any other mask, be held up to universal reprobation.—But, dear brethren, you know that the charge is false. You know that the *General Union*, which you have recently formed, aims at no spiritual domination; but simply, (what it professes and avows,) to promote a better sanctification of the Lord's day. And surely, you will not permit a few watch-words, to create the most unfounded jealousies between your respective denominations, and thus drive you from your noble, your godlike purpose.

Opposition you will certainly meet with; and much, no doubt, to try your faith and your principles; but because you may be opposed and vilified, and for a time, born down by numbers, and clamor, and authority, will you abandon the great cause of the Sabbath in which you have embarked; or despairingly ask, What can we do against such "fearful odds?" What can *eight hundred thousand professing Christians do*, assisted as you will be, by many ten thousands of others, who reverence the institutions of their fathers, and love their country! What can you *not* do, by prayer, and example, and union, and perseverance?

Brethren, it is our deliberate and solemn conviction, that God has given you a moral influence in this nation, which is sufficient, if wisely employed, to arrest the swelling tide of irreligion, business, and pleasure, which is every where threatening to sweep away the Sabbath, with all the mighty interests of time and eternity, which are bound up in its destiny. And, if you have the moral power to assauge this deluge of sin, and restore to the land her weekly *rest*, need we say, that you are answerable to God and to posterity for the exercise of that power? Do not flatter yourselves, that "pure and undefiled religion" can be preserved a single month after the Sabbath is gone: for the house of God will be immediately shut up, or thrown down; your ministers will be driven from the altar; the heaven-kindled fire will be extinguished on the heights of Zion—the Church will be clothed in sackcloth; her tears will be all the day and all the night "upon her cheeks;" and the strings of her "harps upon the willows," will be swept only "by the mournful breezes of the surrounding desolation."—*President Humphrey.*

A COMMON MISTAKE.

A large portion of the real friends of moral reform are labouring under a mistake which almost paralyzes their efforts. Belonging, (as they chiefly do) to the middle and humble walks of life, they are watching and waiting for those whose place it seems to be, to lead in public matters to take the lead, in the work of moral reform. In most instances they must wait in vain. There are some honorable exceptions.—But for the most part the remark of Mr. Walker, in his late address, holds true: that those who hold or expect offices, will not lead in the work of moral reform. The same is true of the greater part of those whose business depends either upon public opinion, or the patronage of the great. And there are many whose love of popularity, or desire to please distinguished individuals, with whom they are ambitious of associating, produces the same effects, although they may not particularly expect offices, nor fear a direct pecuniary loss. How preposterous is it, for the friends of moral reform, to suspend active effort and wait for such persons to take the lead! What greater calamity could befall the good cause, than its falling into the hands of such time-serving and courtly reformers?

The friends of moral reform, whoever, and whatever they are, and whatever may be their stations in society, must put their shoulders to the work themselves, if they wish to see any thing accomplished. In a republic, like ours, prominent men who appear to lead, are in reality pushed on, either to good or evil, by the main body of the people. Let it be made to appear that the *middling* classes are steadily bent on moral reform, and *distinguishing* citizens will *then* be glad to get into the current.—This is as much as should be expected of them. What a burlesque upon republicanism is it, for the *people* to wait for the bidding of *great men*, before they attempt the work of preseving liberty!—What an ignorance does it betray, of the nature and history of public reformations. Suppose *Nehemiah* had waited for the "nobles of Judah," instead of "contending with them?" Suppose the fishermen of Galilee had waited for the "rulers of the people." Suppose John the Baptist had waited for Herod, Peter for Gallio, and Paul for Gamaliel and King Agrippa. Suppose Luther had waited for the Duke of Bavaria. Suppose Baxter, Wesley, Whitefield, and the puritans had waited for the Lord's spiritual and temporal of the British Nation, to take the lead in reform. Suppose the elder Brutus had waited for the patricians. Suppose Tell had waited for the learned Doctors of his day, to assert the principles of liberty.—Suppose "the inspired peasant Patrick Henry" had waited for the nobility of Virginia. Suppose the mechanics of our country, our Franklins and our Shermans, had waited for the wealthy and influential gentry who were hesitating between freedom and tyranny. What would have been the results, in these cases? The cause of reformation would have been defeated, in every instance. And the same cause will be defeated in our own country, if its friends wait for the movements of great men.—*Philanthropist.*

"MY MORALITY WONT SAVE ME."

A young man twenty-eight years of age, had often been observed by myself and others, as an uncommon example of morality. He was regular in his attendance on public worship, and in the house of God, there was about him an air of gravity and earnest attention, which reproved the dullness of many a professor. For years he had resisted the repeated solicitations of companions to engage in the frivolous amusements. A dancing school and ball room were, in his view, unfit places for beings, with whom time is short—beings fast bound to eternity.—He had often been importuned to accompany his fellow youth on excursions of pleasure on the Sabbath; but it was an essential item in the code of his morals to remember the Sabbath day and keep it holy. He did not allow himself to read worldly books, or converse on worldly subjects on that day. It was his practice to study his Bible during the intervals of religious worship. He had also read Doddridge, and Baxter, and Bunyan, in connexion with the Scriptures. His steadfastness in pursuing this course of conduct, was the more observable from the fact, that in the family where he had lived, he was constantly assailed by the doctrines of *Pantheism*, which was the received religion. The works of Volney, Paine, and Hume, were thrown in his way, for the purpose of proselyting him to their gloomy system.—After reading and pondering, he was the more confirmed in his belief of the Bible. The doctrinal views which he had embraced were evangelical, and no wind of doctrine was able to shake him. All that the young man in the gospel said, could be said by him.

One day this same young man called on me with the solemn inquiry, "what shall I do to be saved?" Have you not been doing much, said I, "in order to be saved? Your life has been regular, and you have done many things." "True, I have done many things; but my morality wont save me, and I never have felt fully satisfied that I was safe in resting in such a superficial preparation." "With all your outward goodness, have you given any attention to the private duties of religion." "I have—for ten years I have not ceased to pray morning and evening." "Have you not been sometimes irregular in secret prayer?" "Never—I do not recollect having neglected the duty more than three or four times during the whole period.—But then I have prayed to keep my conscience quiet, not because the duty was a delight. All my moral doings and my ten years of praying, and my knowledge of the Scriptures, do not afford me any grounds for indulging the hope that I am a friend of God—I have had, of late, convincing evidence, that my mind is enmity against God, and that my heart is hard and impenitent. I am a monument of divine forbearance. But he has arrested my attention, and removed the refuge to which I was secretly trusting. And I feel that it is with me the last time. I have done every thing but submit to God. O how shall I get rid of this rebellious heart? What must I do to be saved?" "You must obey the injunction immediately, *My son give me thine heart.*"

Here was a man distressed for his soul—having no hope; though he had from his youth up, been a boasted specimen of irreproachable morality, a constant attendant on secret devotion, a conscientious observer of the sabbath, and correct in his speculative views of religion. If any man could hope for acceptance with God on the score of his good works, he could. But as soon as has a discovery of his heart, he is convinced that it is far from being right in the sight of God. What was his glory, he counted his shame.

In a few days he called upon me again. I inquired what were his feelings. A smile kindled in his countenance as he replied, "I think my stubborn heart has at length yielded the point, and surrendered to God. O, there is a sweet and heavenly peace flowing from unreserved trust in God. Never before did I know the pleasures of godly sorrow. What tender meltings of soul I have had, while sitting at the foot of the cross." "You do not think," said I, "that there is any reason for you to hope from your past regularity of life, and much praying?" "Certainly not. If I am now a child of God, I have been born again since I last saw you. I feel like helpless infancy, just passing over the threshhold of life; I need hourly nourishment. How precious the promise, as thy day is, so shall thy strength be."—He has gone to his master's work, bearing testimony, that whatever a man may be, and how much soever he may do, if he is not born again, he cannot see the kingdom of God.—*Pastor's Journal.*

CONSCIENCE AND INTEREST.

A few days ago, a very respectable friend in Woolwich put into my hand a ticket, given to a member of the Methodist Society under date of 1746. This ticket was an impression struck from a copper plate engraving; the device, an anchor laying hold of a rock, and illuminated by rays issuing from a starry crown; underneath was the text of Scripture, "Which hope we have as an anchor of the soul," as a motto. The early date of the ticket, and its appearance also, differing widely from those given to members in recent years, gave me much pleasure; still more so the following history connected with the life of the individual to whom it originally belonged.

His name was John Hyet. He was in humble circumstances in life; but had an opulent uncle, who took occasion to say to him, with much seriousness, "John, it is my intention to make you my heir, and leave you the bulk of my property; but, understand, it is on the express condition that you have nothing more to do with these Methodists. If you continue with them, I will leave you only one shilling."

Soon after this conversation, John Hyet had an interview with Mr. Wesley, to whom he communicated the purport of his uncle's proposition, and asked his opinion how he ought to act in the business. Mr. Wesley's reply was, "John, you have a family to provide for; you have a difficult world to struggle with; and you have now the means before you of providing for your family; but, John, *you have a soul to save;* and having said thus much, I leave you to act as you think proper." A short time elapsed before John Hyet saw his uncle again, who interrograted him as to his purpose. His reply was, "I am unwilling to give offence, but I cannot sacrifice my principles for the sake of gain." After some years the uncle died. John attended the funeral, and on reading the will, "*one shilling*," was bequeathed to him. He received the legacy in due time, and, on the first opportunity which presented itself, threw it into the poor box. I know not what his future temporal circumstances in life were, but his descendants now move in a very respectable circle of society near London. Surely John Hyet, and all who, like him, make such sacrifices for the kindom of heaven's sake, shall know what these words of the Saviour mean," "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life."—*Wesleyan Methodist Magazine.*

THE BIRTH DAY.

Voltaire and Hallyburton.

'Who,' says Voltaire, 'can, without horror, consider the world as the empire of destruction? It abounds with wonders; it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the earth, and air, and water. In man there is more wretchedness than in all the other animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative: other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers: in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving, that he might command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcases than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself; and *I wish I had never been born.*'

Now let us hear the language of the excellent Hallyburton, who died as he lived, full of confidence in God. 'I shall shortly get a very different sight of God from what I have ever had, and shall be meet to praise him for ever and ever. O the thoughts of an incarnate Deity are sweet and ravishing. O how I wonder at myself that I do not love him more, and that I do not admire him more. What a wonder that I enjoy such composure under all my bodily pains, and in the view of death itself. What a mercy that having the use of my reason, I can declare his goodness to my soul. I long for his salvation; I bless his name that I have found him, and die rejoicing in him. O blessed be God that I was *born!* O that I was where he is. I have a father and mother, and ten brothers and sisters, in heaven, and I shall be the eleventh. O there is a telling in this Providence, and I shall be telling it forever. If there be such a *glory* in his conduct towards me now, what will it be to see the Lamb in the midst of the throne? Blessed be God that ever *I was born.*'—*Jay's Morning Exercises.*

ANECDOTE OF THE KING OF ENGLAND.

The following anecdote was related to me of his present Majesty, (the King of England,) as being well authenticated. When he was in Ireland two or three years since, he told Lord Roden, a man of decided Christian character, that on a particular morning he was coming to breakfast with him. He accordingly came, bringing with him two or three of the nobility, and happened to arrive just as his lordship had his family assembled for domestic worship. Lord R. being told that his honorable guest had arrived, went to the door, and met him with every expression of respect, and seated him and the gentlemen who accompanied him, in his parlor. He then turned to the King and said, "Your Majesty will not doubt that I feel highly honored by this visit; but there is a duty which I have not yet discharged this morning, which I owe to the King of Kings—that of performing domestic worship; and your Majesty will be kind enough to excuse me, while I retire with my household, and attend to it." "Certainly," replied the King, "but *I am a going with you,*" and immediately rose and followed him down into the hall, where his family were assembled, and taking his station in an old armed chair, which I understand has acquired an immense value from that circumstance, remained during the family devotions. This anecdote certainly reflects honor both upon his Lordship and his Majesty; while it exhibits in the one, the dignity of unyielding Christian principle, it displays in the other at least the courtesy of a gentleman, and the natural homage which every man feels for a consistent, religious character.—*Sprague's Letters.*

EARLY PIETY.

He who remembers his creator in the days of his youth, may depend upon it that his Creator will not forget him all the days of his life. A religious young person is, above all others, peculiarly acceptable to the Almighty; an object upon which he looks down with an eye of uncommon favour and approbation.—There cannot be conceived a spectacle more great and lovely, than to see a young man struggling with the temptations of the world, the tyranny of custom, the solicitations of evil company, and the strength of evil passions.—To see him not meanly following a multitude to do evil, but bravely stemming the popular torrent; and while those around him deviate either on the one hand into the beaten road of vice, or on the other into the endless mazes of gayety and folly; to see him left standing alone with virtue in the midst, and daring to be singularly good. To see the vigor of his understanding not sunk in sensuality, or dissipated in trifles, but rising to the noble pursuits after truth and virtue; and the alacrity of his spirits not exhausted in the wild sallies of intemperate mirth, in ruining his own and others' innocence, and disturbing the peace and order of society; but exerting itself in the most lively display of every generous and social duty, in giving life to his devotions, and achieving the conquest over his passions. In a word, to see him sacrificing the flower of his day, his gayeties, his pleasures, and diversions, at the altar of his Creator; and in spite of the impotent wit and raillery of his gay companions, in spite of all obstructions that the wickedness of man or the deceitfulness of his own heart can throw in his way, steadily and resolutely persevering in a uniform course of piety and virtue. It cannot fail, but such a one must, in the ordinary course of things, draw down upon himself the choicest blessings of Heaven. He set sets out in life with fairer prospects and greater advantages than all his rival contemporaries, with the blessing of God upon all his undertakings, and a moral assurance that whatever he does will prosper. And it must surely be a comfortable reflection to him, that "he thus grows under the defence of the Most High, and flourishes under the shadow of the Almighty." It must give life to all his designs, and inspire him with a manly fortitude in all his resolutions, and diffuse an even cheerfulness and composure through his whole deportment. By devoting ourselves to the service of God in youth, we prevent many painful reflections in old age. If religion is a lessen we must learn some time or other, we cannot begin to soon. It is not a thing to be taken up at leisure, a work to be done when we have nothing else to do, but will find full employment for all the time and pains we can bestow upon it. Youth is the time when the seeds of every Christian grace and virtue are to be sown in our hearts. If we neglect this favourable season, and suffer the tares to spring up in their room, we shall not only have the painful task of implanting new affections and new desires in a worn-out soil, but of eradicating tho old ones; and that, too, when they have grown up with us so long, and are so interwoven with our very constitutions, that to rend them away from the soul, will be like plucking out an eye, or tearing a limb from the body.

We are told indeed, in Scripture, that the ways of religion are pleasant, and all her paths are peace; and so they most certainly are; but it is to those only who have been accustomed to walk in them from their youth up. The gate that leads to this way is narrow and strait, and the road at first so rugged and uneven, that if we do not enter upon it till "the day is far spent; and the night draweth on," we shall neither have time nor strength to surmount the many obstacles we shall meet with. But if the young man sets out in the morning of life, the freshness of his strength and spirits, aided by the influences of Divine grace, will carry him through every difficulty. As he advances, his toil grows less; the asperities of the way gradually disappear; the path grows wider, and the prospect opens; till he sees at last, with the eye of faith, that land of promise to which he hastens; a sight that cheers and revives him, when, after the labours of his journey, his soul begins to faint within him.—*Advocate & Journal.*

RIGHT HAND OF FALSEHOOD.

It was a custom among the Jews, when an oath was administered in a court of justice, for the person who took the oath to lift up his right hand towards heaven, as invoking God to witness his veracity. Hence it was usual to describe a person who swore falsely, or violated his engagements thus solemnly made, as having a right hand of falsehood. Thus David, complaining of the treachery of his enemies, says, "Their mouths speak vanity, and their right hand is a right hand of falsehood," Psalm cxliv. 8, 11. The same form is still retained in Scotland.

Joseph Eastburn's account of the first meeting for Mariners in Philadelphia.

"In the year ——, we determined to have a meeting for the dear mariners, and procured for that purpose a sail loft. On the Sabbath we hung out a flag. As they came by they hailed us, 'Ship ahoy!' We answered them. They asked 'us where we were bound?' We told them to the port of New Jerusalem; that we sailed under Admiral Jesus, a good commander; that we wanted men; that we had several ships; that there was the ship Methodist, the ship Baptist, the ship Episcopalian, the ship Presbyterian, &c.; that they might have their choice of ships and of under officers, but that they would do well to go in the fleet. 'Well,' said they, 'we will come and hear your terms.' Here, said Mr. E. was the beginning of our Mariner's Church—and now when any one of them expresses a desire to join the church, I ask them what church they would wish to join, and I go with them to the pastor of the church, and tell him what I know about them."

Zeal of an Old Sailor.—At a meeting of the British and Foreign Seamen's Friend Society, Mr. J. Mills, from Greenwich, made tho following declaration:—

"The Society is *under weigh*, and I trust she will never drop her anchor, until she arrives at the port of everlasting rest and repose, richly freighted with thousands and tens of thousands of redeemed sailors. I have not much money to give to promote this glorious and blessed cause, yet my heart is so warmly attached to the welfare of my seafaring brethren, that, if my heart's blood would be of any use to save one poor sailor's soul, it should cheerfully be shed."

Lord Erskine, when at the bar, and at the time when his professional talents were most eminent and popular, having been applied to by his friend Dr. Parr, for his opinion upon a subject likely to be litigated by him, after recommending the doctor "to accommodate the difference amicably," concluded his letter by observing, "I can scarcely figure to myself a situation in which a lawsuit is not, if possible, to be avoided."

Good nature is the very air of a great mind, the sign of a large and generous soul in which virtue prospers. There is far more satisfaction in doing than receiving good. To relieve the oppressed is the most glorious act a man is capable of—it is in some measure doing the business of God and providence—and is attended with a heavenly pleasure, unknown but to those that are beneficent and liberal.

The best way to deal with most slanders is not to notice them. Nine times in ten they will die quicker than you can kill them.

EMINENT GERMANS.

From Dwight's Travels in the North of Germany, in 1825-6.

SCHLEUSNER.

I called to-day on Professor Schleusner, the celebrated author of the Lexicon of the New Testament. He is now sixty-seven years of age, rather short, and has one of the most intelligent faces I have seen West of the Rhine. He is very ardent in his feelings, and expresses himself with all the animation of one of twenty-five years of age. I found him very liberal on all subjects, exhibiting the most expanded views and feelings, not merely for his country, but for mankind. He is an admirer of American institutions, and to my surprise, expressed the belief, that in a century, we should be far more distinguished for literature than any country in Europe. He made the same remark to me, in proof of this opinion, that the astronomer did, whom I met several years since on the summit of the observatory in Palermo, that literature had always been marching towards the West, and that it would, ere long, flourish in our country with more vigor than it ever had in the old world. I found Professor S. so warm a friend of the Greeks, that he declared to me, that were he only forty years of age, he would abandon his library and literary pursuits, and offer them his services to assist them in regaining their independence; which, he said, was the cause not only of Greece, but of humanity. I could not help admiring the noble ardor, and devoted sentiments, which he manifested, when conversing upon a subject so dear to every philanthropist, and was not more surprised than delighted, to see one of the German *savans*, whose life had been passed in exegetical and philological studies, thus willing to sacrifice his all, that he might assist a nation struggling for life and liberty.

GESENIUS.

Among the literati of Halle University, there is no one whose name is so extensively known in the United States, as Professor Gesenius. As he is not only admitted to be the first Hebrew scholar of Germany, but is probably regarded every where, as standing at the head of Hebrew philologists, you may expect something more than a general notice of him. This can be easily given you, as he received me in a very friendly manner, giving me much of his time during the few days I passed here. He is about five feet eight inches in height, rather plump, has a high and beautiful forehead, and an eye beaming with intelligence. His face is much rounder than you often see in the United States, presenting a physiognomy not precisely German, but more so than belongs to those nations who have derived their language from the old Romans. He is now, as he informed me, forty years of age; but, were it not for a few scattering gray hairs, you would not suppose him to be more than thirty-five. Having travelled much more than most of the German professors, he is more a man of the world, and never exhibits that embarrassment you so often observe when conversing with them. Though he has intellectually lived in a distant age and country, during not a small portion of his life, his oriental studies have not unfitted him for mingling with the country and age in which he lives. The Hebrew *savant* appears only in his study and lecture room, and in his works; but there he reminds you of one born in the golden age of Hebrew literature, whose birth-place was the metropolis of Palestine. In society or in a ramble with him, you find his conversation very amusing and sprightly. Nothing of the book-worm appears; and, from his manner and remarks, you would not imagine that immense folios and quartos had been his most intimate companions. Paris, the French character, German universities, the late war, the state of education in our country, our political institutions, and the mounds and fortifications of our Western States, were the prominent topics of conversation, in which he entered with great ardor, illustrating his opinions and arguments with a fund of anecdote and humor.

He began his literary career as a lecturer at the early age of twenty, and, at twenty-eight, published his celebrated Lexicon, a work which has not only never been equalled, but has never been approached by those of other Hebrew scholars. We have had many professed Hebraists in the United States, but until within a few years, we could never boast of one that would not have been regarded as a strippling by his side.

He had received the translation of his Lexicon by Professor Gibbs, of which he spoke in very high terms, observing that his small Lexicon had numerous errors and imperfections, which the translator had not only avoided, but had also very much improved many parts of it. He is now printing his Hebrew and Latin Lexicon, which is finished in quarto and folio, as far as the letter *gimmel*. The first half of it will appear in about eighteen months, very much enlarged, and undoubtedly much seperior to the former one. Professor Gesenius visited England a few years since, and passed some months at Oxford and Cambridge, examining the manuscripts of those universities. I found that he, as well as all theological professors of this country, whom I have seen, orthodox as well as rationalists, entertain a very low opinion of the intellectual theology of England at the present time. He informed me, that he saw but two orientalists in Great Britain, and he believed that there were but very few in that country who deserved the name. The investigations of Professor G. have been principally confined to philology and exegesis. Among his exegetical works, his commentary on Isaiah is the most celebrated, and one which in this country, and I believe with us also, is thought to leave all others far behind. The translation of this book, which he has there presented to the public, is most accurate and beautiful. His lecture-room is overflowing, and not only is every seat occupied, but some forty or fifty of the students are compelled to stand. At one of his lectures which I attended, about three hundred were present; but had the room been large enough to admit them, the number would probably have been doubled. His subject was the peculiar characteristics of Isaiah, as a poet. These he delineated with the talent of the philologist and man of taste, and he made those nice discriminations you would anticipate from one, so intimately acquainted with the language, the age and the country of the prophet. There were no general remarks and conjectures: it was that minute analysis, which distinguishes the true scholar from the great majority of commentators.

From the Home Missionary.

AMERICAN HOME MISSIONARY SOCIETY.

KENTUCKY.—COMMITTEE OF CORRESPONDENCE.—With a view to increase the facilities of communication with the churches of Kentucky, and especially with such as may seek the aid of this society in the support of the stated ministry of the gospel, the following gentlemen have been appointed a committee of correspondence with the A. H. M. S., viz.

Rev. Gideon Blackburn, D. D.
Rev. David Nelson,
Mr. Michael G. Youce,
Danville, Ky.

The above committee, we are happy to say, have consented to serve the society, as such, until the friends of missions in that state shall adopt some more systematic measures of co-operation with the national institution. In the mean time, it is desired that congregations needing assistance, and ministers seeking employment, as missionaries, in Kentucky, may make their applications to the above committee, who will forward the same, with advice, to the excutive committee of the society.

AN AGENT APPOINTED.—The Rev. J. T. Hamilton has accepted the appointment of Agent in the State of Kentucky, and has entered on its duties. He is directed to act under the advice of the above committee of correspondence.—This arrangement will doubtless be regarded with interest by the friends of Home Missions, and much may be hoped from the labours of an efficient agent in that long-neglected state.

ALABAMA.—*From Rev. J. P. Cunningham, Cor. Sec. of the Miss. Soc. of the Presbytery of South Alabama, dated Havanna, Green Co. Alabama, April* 24, 1829.—Rev. and dear Sir—Your last letter with its valuable inclosure, came safe to hand by the last mail. Accept for yourself and the Committee, our sincere acknowledgments for the liberal donation. You may be assured that such *substantial* proofs of the parent Society's concern for us in this distant section of our country, will have an influence upon the cause of missions here, like the increase of the good seed, an hundred fold.—Nothing is wanting among us in this State, so much as to have the people understand and feel how they should give in such a cause,—to have them convinced that to give liberally to the Lord, is the most certain and speedy way of replenishing their own treasures. In the north, you appear to have had almost mathematical proof that this is true. I have tried, according to my feeble abilities, to demonstrate the proposition, in the sphere of my labours, and I trust a few of our people are beginning to understand and to admit the reasoning which we have employed. We are getting slowly forward into systematic operations—learning, by small degrees, to act in the spirit of the Apostolic recommendation:—"*Upon the first day of the week, let every one of you lay by him in store,*" *&c.* There appears to be evidently an increasing interest felt in our Presbytery in behalf of domestic missions. The reports of two young brethren, Martin and Dunham, of their last year's labour, were highly satisfactory to our Board. At our recent Presbyterial meeting, (at which time also you know, our Society meets,) we were greatly encouraged to hope that their ministrations, in the last year, have had an important bearing upon the welfare of the people among whom they laboured—urged by a regard for the attainments of these young men, the earnest solicitation of the people in those places where they have been preaching, and the extreme remoteness from any of our ministers of many of these places, the Presbytery proceeded, at their late meeting, to ordain them as Evangelists, and have sent them out together in the field which was occupied by Mr. Dunham the last year. The receipts of our Treasury this year have been nearly doubled those of any former year, as you will see by the Treasurer's account which accompanies our Annual Report. This, notwithstanding the loud and universal cry of "hard times."

GALENA.—Our readers are already aware that this interesting station has recceived the attention of the Executive Committee, and that the Rev. Aratus Kent was in March designated as our Missionary to that place. We are happy to learn, by a recent letter from a highly respected correspondent in Illinois, that Mr. Kent arrived safely at Galena about the middle of April, and was favourably received, and entered on his labours with cheering prospects of usefulness.

INDIANA.—*From the Rev. S. R. Alexander, Pastor of the Presbyterian Church in Vincennes, Ind., May* 18, 1829.—The year has some time since closed for which your missionary was commissioned to labour in Vincennes; and, in reviewing the year, we have reason to bless God that he has followed our efforts with the riches of his grace. Since your missionary has been labouring at Vincennes, 77 souls have been hopefully converted from the error of their ways, and added to the professed followers of Christ; five Sabbath schools have been organized, numbering 400 scholars, and three Bible classes, numbering 180. The people of Vincennes and vicinity are ready to bless God for the benefits received through the A. H. M. S., which, by them, will ever be held in grateful remembrance. They are now making an effort to erect a house of worship, as they have been hitherto without one, except an old court-house, which is altogether unfit for a fit place of worship. And now, although the people are able and willing to support their minister, yet they are not able to support him and erect a church house at the same time.

OHIO.—*Cause of Temperance—Letter from a Missionary.*—Our Temperance Society prospers. We have now about ninety members, and trust the cause will ultimately prevail, though at present it meets with some obstacles. Good has already been done; though some have drank as much as usual, others, who have not yet united with the society, have wholly laid aside the use of ardent spirits. Elven frames have been put up in the town this season, and the proprietors have furnished no ardent spirits, except in four instances. No building, I believe, has ever been raised in the town before this season without the stimulus of strong drink.

MICHIGAN.—*From our Missionary at Tecumseh.*—Since my last there has been a progression favourable to the cause of religion and good order. Our congregation has been increasing;—for several Sabbaths past our place of worship has been crowded. The sacrament of the Lord's Supper was administered on the 19th ult.—two were added to the little church. The state of morals is improving. When the court-house, (which is also our house of worship) was raised there was no one disguised by liquor; the business of the afternoon was conducted with calmness and order.

On the 24th inst. I preached at B. So many people assembled that no house near by would contain them. We repaired to the woods.—Here, under the shade of those trees—beneath which the wild beast once reposed, and the savage raised his thrilling whoop—we sung the praises of the Most high; here, I unfolded the gospel plan of salvation,—received two persons into the church,—baptized one adult, and administered the Lord's Supper. The table of the Lord was literally "spread in the wilderness." Some people came to the meeting twelve miles in a wagon drawn by oxen.

For the Western Luminary.

FEMALE POWERS OF PERSUASION.

That woman is strong in persuasion, and can, with ease, subdue the resolution of the most inexorable of our sex, we have conclusive evidence, in the cases of *Esther*, queen of king *Ahasuerus*, when interceding for her people the Jews; and that of Edward given at the siege of Calais, pleading in behalf of its six condemned citizens. But a more illustrious example is furnished us by the history of Rome. We there see the stern *Coriolanus*, at the head of the Volscian army, marching unimpeded to the very walls of the city, and breathing naught but destruction and a determination to avenge himself of the indignities cast upon him by his countrymen. Propositions to treat, and offers of reward from the citizens, only exasperated him the more, and made him quicken his pace. But, when he was met by a defenceless female band, clad in mourning—with no arms but the words of persuasion, accompanied by tears, (the language of woman when words are too cold and inexpressive)—with no commanders save *Vituria* his mother, *Volumnia* his wife, and the virtuous, elegant, and accomplished *Valeria*, sister of Valerias, and proposer of the project:—When he was thus met, his raging choler subsided, and his progress was checked: Yes, the mighty prowess of the hitherto unconquered *Coriolanus* was subdued,—he was conquered, and he yielded. "What phrenzy," said *Vituria*. "What phrenzy, what madness of anger transports my son! Heaven is appeased by supplications, vows, and sacrifices: shall mortals be implacable? Will *Marcius* set no bounds to his resentment?..... Why dost thou not answer me, my son? Is there then such greatness of mind in giving all to resentment?"..... Thus she, bowed at his feet, continued to supplicate him with the irresistible eloquence of woman's words and woman's tears, until, being overcome, he exclaimed, "Ah! mother, what art thou doing?..... Rome is saved, but thy son is lost!"

FREDRICUS.

NOVELS AND PLAYS.

To the Editor of the Western Luminary.

Sir,—About forty years ago, early in the spring of the year, I was in Philadelphia, and dined with a commercial house formed by two brothers, who were both bachelors, and largely in business. The youngest of them had received a liberal education, was young, handsome and accomplished, and had just returned from London, where he had spent the winter in business and gay company. This being his first trip to England, he intended this dinner principally for the sons of the first merchants in the city, upwards of twenty of whom were present. In the course of conversation after dinner, while sitting round the table drinking wine, theatrical performances were spoken of with great approbation, and eulogized as the best moral school in the world. Being silent myself on the subject, my opinion was asked. In giving it, I begged leave to differ from them entirely, and give it as my opinion that theatrical performances were calculated to check in young ladies and gentleman all solid moral improvement of the mind, and to introduce extravagance, dissipation and a light frivolous conversation. In giving this opinion, it fixed the eyes of all the company upon me, with a sternness that convinced me that they thought it deserved their strongest reprobation.—To satisfy them that I was right, I proposed to them to appoint two of their number, with whom I would go to the theatre two or three nights in the week for one month, on condition that they should introduce me the next morning to more or less of the young ladies that were at the play, and that those two gentleman as a committee should report their opinions at the end of the month. The company acceded to the proposition, and a fair experiment was made, and at the same time we agreed to dine at the same place, by invitation of the said firm, at the expiration of the month, when their committee should report to them on the subject. At the expiration of the month, their committee at this dinner reported to the company, that they had attended the plays with me two and three times a week during the month, and had introduced me to about eighty young ladies on the succeeding days of each play, out of which but one of them conversed on the moral of the play, and that the conversation of the others, were generally respecting the dresses and jestures of the actresses and actors, and that where there were two, three or four ladies together, which frequently happened, a great part of their conversation turned on the fashionable dresses of the ladies forming the audience, such as, "did you see such and such ladies' fine robes—fine bonnets, and fine earrings, and where can they be got,—have you read such and such novels, and have you been at such and such dances, &c. &c."—This very light kind of conversation, convinced the committee that plays and novels were a very great injury to all solid moral improvement of their minds, and so concluded their report, which with the reasons given by the committee met the approbation of the company generally.—As there is at present a considerable rage amongst the youth of both sexes for Novels and Plays, I have been induced to give you this plain statement of facts, which, should it meet your approbation, you are at liberty to publish in your very useful paper,

HONESTUS.

WESTERN LUMINARY.

WEDNESDAY, JULY 15, 1829.

AGE OF ENTERPRISE AND ACTION.

The present is an age of enterprise and action. Christian benevolence is no longer a dormant sentiment or feeling, but is going forth in acts of charity and good deeds to bless the world. The disciples of Christ not only commiserate the condition of those in our own country, who are destitute of the word of life and the ordinances of the sanctuary, but they bestir themselves to devise and execute plans to relieve their wants. Not only do they desire and pray for the conversion of the heathen, but they are using such means, as reason and christian wisdom plainly point out, and God sees fit to bless, to accomplish this end. The grand secret of combination to effect important purposes is brought to bear with all its force on the diffusion of divine truth and the extension of the Redeemer's kingdom. The religious charity and enterprise of the present day are embodied in the various forms of Missionary, Bible, Tract and other Societies, through which, they are putting forth their mighty energies to effect, with the assistance of Divine influence, the conversion of the world. Although many societies of this kind after a short time have disappeared and others seem to hold a doubtful existence, there are some, that have acquired a strength, permanency, and character, which entitle them to our confidence and patronage. The prominent attitude, which they now occupy, render their origin, history and present condition worthy the attention and enquiry of every friend of Zion's prosperity, not to say of every philanthropist and every intelligent citizen in our country.

So rapid, however, are their changes, and so multiplied and extended their operations, that it is almost impossible for one to keep in mind a distinct view of them even with the assistance of their annual reports and monthly and weekly Heralds and Intelligencers. In fact such a mixt flood of news from all quarters of the world is continually poured forth from these fountains of religious intelligence that the minds of the reading community become oppressed and confused, and after all have but an indistinct idea of what these institutions are, of what they have done, and of what they are now doing. We design in some of our following numbers to present our readers with brief historical sketches of these societies, accompanied with such remarks as we may deem appropriate.—We hope our attempts may be equally acceptable to our readers, as subservient to the cause of benevolence.

THE PAPER.

"*Has the paper come?*" asked an interesting little girl, just as I was entering the door of my friend's house one morning. When told that it had not arrived, she remarked, with visible disappointment—"why, it is time for it to be here." While conversing with the father of the family, soon there came in another daughter, older than the other, and said—"*papa, has the paper come?*" "*No, my dear,*" he replied, "*it is very late this time.*" She was evidently disappointed. The repetition of these inquiries and the interesting manner, in which they were made, arrested my attention, and I naturally inquired of my friend what paper he took, that so much interested his children. Learning that it was a religious newspaper, I was somewhat surprised, knowing him not to be a religious man. By further conversation, I found that he had been induced to subscribe for it partly through the influence of his wife and children. She is a professor of religion, and also her second daughter. The family is in moderate circumstances. When the prospectus of a religious paper was presented for their subscription, a family consultation was immediately held on the subject. Mr. Wingate, for that is my friend's name, had taken a deep interest in the political movements of the day and of course would prefer a paper exclusively devoted to politics and miscellaneous news. He was however disposed to consult the wishes and welfare of his family. It was determined to make a trial of the religious paper for one year; and it was accordingly ordered to be sent to them. "Three years have now elapsed since it was first ordered," said Mr. Wingate, "and no item of my family expenses do I pay with so much pleasure as that of my subscription for this paper. My family are all delighted with it. Even my youngest children, who attend the Sabbath School, carefully examine it to find the anecdotes of Sabbath Schools and Sabbath School children. I am pleased with the spirit of enquiry it excites, and the many topics of conversation it raises among them. By tracing the routes of the Missionaries and reading their journals and letters, I find they are reducing to practice, and making more familiar their knowledge of geography, and gaining an acquaintance with the history, manners, customs and religious condition of all the different parts of the world, which leaves me quite in the rear. I am also convinced that by this paper their minds are imperceptibly imbued with those principles, which alone can guide them safely thro' this world, and to a better beyond the grave. I would not have it discontinued for twice the cost of it. If it were necessary for me to commence a system of retrenchment in justice to my family, this should be the last article next to food and clothing, that should be striken from the list of expenditures." At this moment the paper being brought in, was hastily seized by the two sisters, whom I left intently engaged in reading it. Thinks I to myself, how many *pious* parents might take a useful hint from this scene in my friend's family.

CHEAPNESS OF NEWSPAPERS.

One number of this paper contains more matter than one of a monthly pamphlet of the common size and numbering forty pages: and while there are but twelve numbers of the latter in a year, there are fifty-two of the former—there being *forty* numbers more of the newspaper than of the pamphlet. Yet the price of these monthly publications is as much as that of this paper, or more.—Were the charge for this paper to be increased in proportion as its quantity of matter exceeds that of the pamphlets alluded to, instead of being $2 50 if paid within the first six months of the year, it would be $7 50; and instead of $3 00 paid at the end of the year, it would be $9 00. From this calculation it appears that a subscriber to this paper, by paying $2 50 within the first six months of the year, obtains as much reading as by paying at the expiration of the year $9 00 for monthly publications of forty pages.

TO SUBSCRIBERS.

The proprietor of the Western Luminary feels himself necessitated to remind subscribers, who are in arrears in their payments for more than one year, that their delay operates as a serious injury to him. He is gratified in having his paper widely circulate and carry useful and interesting information to the friends of Zion; but to meet the heavy expenses of the paper, and to maintain his family his patrons will at once see the necessity of *punctuality* in their payments. Although the portion of each is small, yet if that little is withheld the stream must finally be dried up. It is hoped that a sense of common justice and a regard to christian duty, will stimulate all to remit their dues without further delay. Remittances may be made by mail at the risk of the publisher. A ten dollar note would pay for four past years, or for three past years and for one year in advance; a five dollar note would pay for two years past, or for one year past and one in advance. Any two subscribers can conveniently make a remittance for the paper in advance by sending a five dollar note. By taking advantage of the liberal discount offered, any person remitting ten dollars can obtain the paper for himself and four new subscribers for one year.

MECHANICS INSTITUTE.

A quarterly meeting of the Mechanics Institute in this place was held at the Court-house on Saturday evening last. The board of managers made a verbal report of their proceedings. By their report it appeared that a course of weekly lectures for three months has been established for the benefit of the members. A school also has been opened two evenings in a week for the instruction of young clerks and apprentices. The lectures we understand are given gratuitously by some of the gentlemen connected with the University.

The meeting was addressed in a very sensible and ingenious speech by Richard Curd, Esq. After him the Rev. B. O. Peers, spoke in his usual happy and animated manner. "If others are silent," said he, "while I have a tongue to modulate sound, and hands to wield a quill, I pledge to this Institute my cordial and unwearied support."

EPISCOPAL CONVENTION.

According to previous notice in the newspapers, the first Convention of the Protestant Episcopal Church of Kentucky met at Christ Church, in this place, on the 8th inst. After the performance of divine service by Rev. Mr. Ward, and a sermon by Dr. Chapman, the convention was duly organized. A constitution for the Convention was adopted and delegates appointed to attend the next Gene al Convention at Philadelphia. The Rev. Samu Johnston of Cincinnati was present. Bishop Ra enscroft of North-Carolina was expected to a tend, but was prevented from attendance. It understood that he will be here on the 22d of th month.

A Domestic Missionary Society for this stat was also formed. One resolution of the conven tion we record as well worthy of imitation by religious denominations; it it as follows:—"*Re ed*, unanimously, that it be recommended to families connected with the church in this D cess to have religious worship in their families."

FOR THE WESTERN LUMINARY

FOUR DAYS' MEETINGS.

Extract of a letter, dated Harrison County, Ky. ly 9th, 1829.

Mr. Skillman,—I send you an account of *Four Days' Meetings*, lately held in our neighb hood—one in a new Church, called Beard's Chu held on the fifth Sabbath of May last. The Wm. H. Forsyth held the meeting without as ance. The meeting was interesting. There added to the Church by examination, 19,—8 of whom were baptized. The other meeting held at Mountpleasant Church, on the third S bath in June last. The Rev. Wm. H. For the stated supply in said Church, was assiste the Rev. Nathaniel Urmston. The Ministers

of all the dif-
s me quite in
by this paper
ed with those
m safely thro'
the grave. I
wice the cost
to commence
to my family,
food and cloth-
list of expen-
being brought
isters, whom I
Thinks I to
ht take a useful
family.

APERS.
s more matter
f the common
d while there
tter in a year,
ere being *forty*
an of the pam-
onthly publica-
er, or more.—
be increased in
r exceeds that
tead of being
months of the
d of $3 00 paid
$9 00. From
bscriber to this
first six months
ng as by paying
00 for monthly

3.
Luminary feels
bscribers, who
r more than one
a serious injury
his paper widely
resting informa-
meet the heavy
ntain his family
ecessity of *punc*
gh the portion o
is withheld the
It is hoped that
gard to christian
heir dues without
be made by mail
ten dollar note
r for three past
nce; a five dollar
or for one year
two subscribers
nce for the paper
ar note. By ta-
ount offered, any
btain the paper
ers for one year.

TUTE.
chanics Institute
t-house on Satur-
managers made a
gs. By their re-
weekly lectures
hed for the bene-
so has been open-
the instruction of
The lectures we
y by some of the
niversity.
n a very sensible
Curd, Esq. Af-
poke in his usual
"If others are
tongue to modu-
quill, I pledge to
wearied support."

NTION.
in the newspapers,
otestant Episcopal
ist Church, in this
he performance of
d, and a sermon by
as duly organized.
tion was adopted
d the next Gener
The Rev. Samue
sent. Bishop Rav
s expected to at
attendance. It
on the 22d of thi

ciety for this stat
ou of the conven
of imitation by a
follows:—"*Reso*
ecommended to
hurch in this Di
n their families."

TERN LUMINARY.
ETINGS.
son County, Ky.

an account of
eld in our neighbo
lled Beard's Chu
ay last. The
eting without as
resting. There
ination, 19,—8 o
e other meeting
h, on the third S
. Wm. H. Forsy
rch, was assisted
The Ministers

---

hristians were greatly comforted and encourag- . The preaching and exhortation was warm d animating—the congregation solemn and much fected. There were added to the Church at this eeting, thirty-three—seven by certificate, twen- -six by examination, seventeen of whom receiv- d the ordinance of baptism.

FOR THE WESTERN LUMINARY.

HANOVER ACADEMY, (IA.)

xtract of a letter from the Rev. John F. Crow, dated Hanover, (Ia.) June 27th, 1829.

My dear Sir,—You have probably heard that the adison Presbytery have located an Academy at is place, for which a charter was obtained at the st meeting of the legislature. Our present num- r of students is nineteen,—all studying the lan- ages, and thirteen of the number are members the church, who are probably all looking forward the ministry of the gospel.

AMERICAN BIBLE SOCIETY.

ddress of the Board of Managers to the friends o the Bible of every religious denomination, on the subject of the Resolution for supplying all the destitute families in the United States with the Bible in the course of two years.

After a few introductory observations, the Man- ers say:

It is plain that, if every dwelling in our land w destitute of the word of life, whose doors ll be opened to its admission, is to receive this aluable blessing within the next two years, no e is to be lost.

The ministers of God, and Christians of every e, and sex, and rank in life, must feel themselves ividually called upon to assume at once a cheer- and efficient agency in the achievement of so nd an object.

To awaken an interest, and excite a noble emu- ion in the hearts of all, we recommend that blic meetings be immediately called. Let the e of destitution be there told, and the claims of rishing thousands of our brethren be presented, all their thrilling import, to the regards and mpathies of the friends of Jesus. Let immedi- e measures be put in operation to ascertain the nts of each vicinity, and simultaneous pecunia- contributions be made for their relief.

Where Bible Secieties are in active operation, ler, and arrangement, an effect will be best in- ed to these and other measures, by the prompt d energetic engagement of those institutions in eir commencement and prosecution.

Where Bible Societies have, from various caus- declined in activity and zeal, now is the most portune season which the providence of God has er presented for their revival. Let them awa- n from their lethargy, and if their state be found ch as not to give a hope of calling forth the rength of the community under existing arrange- ents, let a re-organization take place, combining harmonious and vigorous association of Chris- ans of every name.

Where no Societies have ever been instituted, t the mischiefs of past neglect be repaired by eir immediate formation, and the number and iberality of their supporters encourage the hope of powerful accession of interest to the holy cause.

Let local agencies for allotted districts be imme- iately established, comprising for each individual no more than a strictly practicable range of oper- ation, within which he may ascertain with accura- cy, who are destitute of the Scriptures, who are ble and willing to purchase them at cost, who will receive them at a price below their value, and who require to be supplied by gratuitous donation. Let these agents be assiduous in urging the weal- hy to give liberally of their abundance, and those f more moderate means as God may have blessed hem, to the supply of the multitudes of their dis- ant brethren who, through unavoidable necessity, re unable to purchase for themselves the bread of ife. The immense valley of the Mississippi, as well as many less remote regions of our country, ust, in a considerable measure, for some time to ome, depend upon older and more favored settle- nents for this blessing. Their appeal presents tself with irresistible force to every feeling mind, and its urgency demands that there be no delay in answering it with a corresponding liberality.

In view of this loud and impressive call, let our uxiliaries imitate that benevolence which one County Society* has already evinced in the pledge f five thousand dollars, and several others in the ote of voluntary and highly respectable contribu- tions to the funds of this institution for that gener- ous purpose; and we shall then entertain no doubt of its resolution being carried into full effect.

But while we look mainly to our numerous Auxiliaries as agents in calling forth a powerful public feeling in its favor, and in giving it a salutary direction, we would not omit to invite the hearty co-operation of particular classes of Christians.

Especially, *ministers of the Gospel*, do we solicit all your influence and aid. This is a cause which cannot but commend itself to your regard; for, in proportion to the universal spread of divine truth, through the written word, will be the effect of your public and private ministrations. It is a part of God's work specially committed to your trust, and in its prayerful performance, even more extensively than by your pulpit communications, may you fulfil your duty in preaching as far as practicable, the Gospel to every creature. Let your influence be exerted not only in recommending and enforcing this God-like charity in the desk and in your pastoral visits, but by your personal services in the Bible Society, and by such travels and agencies in its behalf, as your personal ability, and the liberality of your people, may allow you to undertake.

Young men in our Theological Seminaries and Colleges, there are important spheres of usefulness which, in the recesses of the institutions to which you are attached, you may profitably occupy. Under the direction of your seniors in age, we trust you will be ready to bestow your services in the discovery of the destitute, in the collection of funds, and in the distribution of Bibles; and you will no doubt find your hearts warmed, and your zeal in your master's cause increased by the hallowed employment.

Such efficient assistance has heretofore been derived from *Female Bible Societies*, that we should be censurably ungrateful and unmindful of a most important source of encouragement in the great work before us, did we omit to thank them for past favors, and solicit their renewed and special exertions at this interesting crisis. As explorers of your several neighbourhoods, and as distributors of Bibles, no agents unite so many useful properties as yourselves; and many a source of pecuniary supplies among the various classes whom you visit, is accessible to you, which would be closed to the other sex. We entreat you to put forth every energy which God has given you, and embrace every facility which his gracious Providence may bring within your reach, for extending the blessings of that holy book, which, with its multiplied benefactions to our fallen world, has so largely contributed to the elevation of your characters, and the advancement of your happiness in the life that now is, as well as in that which is to come.

To the *Youth of both sexes* we earnestly recommend the increase of the number of Juvenile Associations, and the enlargement of such as now exist.

To all these various classes of our fellow Christians, we would exhibit the same conclusive motive to vigorous action, which prompted the measure in support of which we solicit its employment. We must refer to the Annual Report, and to the Monthly Extracts, for details; but we feel authorised to state our persuasion, that not less than eight hundred thousand families within the limits of the United States and the adjacent Territories, are unblessed with the sacred volume; and many of them live remote from the public sanctuaries of religion, and but seldom enjoy any of the means of grace. It will be a benefaction of no little moment, to put into their hands the great Charter of Salvation; and the kind Providence of God will, it is hoped, by other agencies than ours, gradually extend to them the various spiritual blessings which it is the happiness of a large proportion of our country in rich profusion to enjoy. No better basis for these can be laid, than the Bible, the inspired book of God, the best security against the inroad of infidelity and error, the surest guide in doctrine and in duty, "the power of God unto salvation unto all who believe."

To the wisdom of our Auxiliaries, and of the individual friends of the Bible, we must refer the adaptation of their proceedings in this momentous concern, to the circumstances in which they severally stand. They will excuse us, however, for making one or two suggestions.

In some places the supply of the destitute, as far as they have been discovered, it is said has already been completed. But, perhaps there is scarcely a district which, if re-examined, would not be found to need an additional supply.

This has proved to be the case wherever a further investigation has been made. We, therefore, respectfully invite such Auxiliaries to renew their inquiries, and when they have relieved the remaining destitution which may be discovered, to unite with the kindred institutions that have also accomplished the work in their several vicinities, in determining on the contribution of a given amount to the large fund which will be required by this Society to supply the destitute elsewhere, and especially those already adverted to in the Western States. Let it be proclaimed, that the widow's mite will be acceptable, while wealthy Christians should feel constrained to devote a liberal portion of their substance to an undertaking on which the salvation of thousands may depend. Unless the treasury of the parent institution be amply furnished with benefactions from every possible source, multitudes of those whose entire destitution of all the means of grace, or their very inadequate enjoyment, make peculiar objects of Christian sympathy, will be left with their supplications unanswered, their wants unrelieved.

We would also urge upon all our Auxiliaries, as well as upon benevolent individuals, the necessity of early and prompt remittances of money.

In order to keep pace with the current demand, and meet the exigency which has now occurred, we have put forth unprecedented exertions to accumulate a large stock of Bibles and Testaments in our depository. We have now on hand more than two hundred thousand copies partly bound, partly in progress towards completion, and the remainder in sheets. But to place ourselves in circumstances so favorable for the contemplated work of supplying all the destitute, large expenditures have been required.

These have not only absorbed the balance stated to be in the treasury at the time of the anniversary before the last, all the receipts of the past year, and the stock bequeathed to the Society by its first President, but the Society now owes upwards of twenty-four thousand dollars for paper, and more than twelve thousand dollars for money borrowed of the baaks on the personal responsibility of a few members of its Board of Managers. The product of their presses last year was more than 360,000 copies of Bibles and Testaments; a somewhat larger amount than were put in circulation by the British and Foreign Bible Society, in the English language, during the some period; and the addition now making of four new power presses, with the contemplated increase of the whole number to sixteen during the present summer, besides twenty of the ordinary kind, will enable the Board of Managers to print a much greater number of copies during the current year, provided the liberality of this Christian community keeps pace with their labours.

That these enhanced efforts will be necessary, none can doubt who contemplate the expected effect of the recent resolution of the Society, and to sustain them large pecuniary remittances to its treasury will be required.

Near $40,000 are now due from our Auxiliaries. These arrears, it is hoped, will be discharged without delay; and in future, as far as possible, we would entreat that orders for books may be accompanied, or soon followed, by the transmission of their cost. A further accumulation of debt would not comport with the character which this institution has hitherto maintained, nor can it be either expected, or desired, that the personal credit of individual members should continue to be pledged in its behalf, consequently, should there be a failure in our receipts, there must be a corresponding diminution of our issues: an event earnestly to be deprecated by all who love the glorious cause in which the Society is engaged, and especially such as approve the interesting purpose to which, as we believe, public opinion and the providence of God have now called us.

Let it also be an influential incentive to our zeal, that our work is not to terminate with the successful execution of the present enterprise within the proposed period. The immense increase of population, and the peculiar circumstances attending it, will, for generations to come, require the continuance of this inestimable charity. We have reason to believe that, connecting the future demand on the National Depository for the purchase, with that for the gratuitous distribution of the Bible, the extended plan of operation induced by the existing destitution will hereafter be permanently required for a course of regular and uninterrupted supply.*

To God we willingly commit interests so essentially connected with his own glory; and for his faithful servants in all parts of our highly favoured land, as for ourselves, we implore the influences of his Holy Spirit to direct them and us to the best means of extending the knowledge of his revealed will, and making it savingly operative on all our hearts.

Brethren and friends, let us not by any supineness, or indifference on our part, forfeit our hope of the divine favor. This has been signally afforded to us from the beginning of our course, and thus encouraged, we would exercise faith in its continuance. But let us never forget, that dependence upon God can only be warrantly sustained in accompaniment with the performance of enjoined duty, and that no faith is pleasing or acceptable to him but that which is attested by good works.

Let us "do with our might whatsoever our hands find to do," not doubting that "he in whose hands our breath is, and whose are all our ways," will follow our labors with such results as shall most conduce to his glory and the furtherance of his purposes of mercy towards mankind through the redemption that is in Christ Jesus.

Signed by order and in behalf of the Bord of Managers of the American Bible Society.

Richard Varick, *President;* John Bolton, Smith Thompson, Robert Troup, Peter Augustus Jay, William W. Woolsey, *Vice-Presidents;* James Milnor, *Secretary for Foreign Correspondence;* Thomas M'Auley, Charles G. Sommers, John C. Brigham, *Secretaries for Domestic Correspondence;* John Pintard, *Recording Secretary;* John Nitchie, *General Agent and Accountant.*

---

*The Auxiliary Bible Society of Washington County, in the State of New-York.

*When it is recollected that the population of the United States has more than doubled within the last five and twenty years—that the present increase is at the rate of not less than a thousand persons per day—that Spanish America, Africa, Greece, and many other foreign regions will probably hereafter offer increased facilities, as they now present most powerful claims, for the distribution of the inspired volume among their inhabitants, we are perfectly assured, that the enlarged means of publication now in operation, with all their anticipated extension, and more, will be required to meet the large demands which must continue to press upon this institution long after its present conductors shall have been removed from the part which it is now their privilege to take in the conduct of its labors. If these suggestions have the influence on the friends of religion generally with which they impress our minds, all the measures to which they are more immediately excited by the present emergency, will not only be entered upon with the alacrity which the occasion requires, but they will assume a character of permanency, which, together with the assurance of an immense present benefit, will afford the promise of a continuance, coeval with the prevalence of sin, and the consequent necessity of the remedies provided for its unhappy subjects in the Gospel of Jesus Christ.

FOREIGN NEWS.

By arrivals at New-York, Liverpool papers have been received to the 23rd of May.

MR. O'CONNELL.—On the 18th of May, permission having been previously obtained, Mr. O'Connell appeared at the bar of the House of Commons, to defend his claim to sit and vote in Parliament without taking the oaths. After a long speech he withdrew amidst loud and very general cheering. The Solicitor General addressed the House in reply, and concluded by moving, "that Mr. O'Connell, having been returned a member of this House before the passing of the Act for the Relief of the Roman Catholics, is not entitled to sit or vote in this House, unless he first takes the oath of supremacy." A long debate ensued, and the question being taken upon the motion, there were in favor, 190 votes, against 116; being a majority of 74 against Mr. O'C.'s claim. On the next day the Speaker communicated to Mr. O'C. the decision of the House, and asked him if he would take the oath of supremacy. Mr. O'C. refused and withdrew. It was then voted to issue a new writ for the election of a Knight to serve in Parliament for the County of Clare, in the room of Daniel O'Connell, Esq., he having refused to take the oath of supremacy. In none of the proceedings was any personal hostility manifested to Mr. O'Connell, on the part of the ministry. The question was considered as entirely a judicial one, and the same course would have been pursued towards any other person had he been in the same predicament.

RUSSIA AND TURKEY.—Nothing of importance had occurred between the Russian and Turkish armies. Letters from the frontiers of Moldavia of the 2d of May received at Paris, state that accounts had been received from Jassy, announcing that Diebitsch, the commander-in-chief of the Russian army, wes seriously indisposed, but that the operations of the army, the command of which had been confided to another General, were not in the least degree hindered from that circumstance.

A new levy of men was to be made in Russia, in the proportion of eight out of every five hundred, which will augment the army in actual service to 100,000 men.

The prisoners and deserters from the Turkish fortresses on the Danube agree in stating that there is a great scarcity of provisions, especially at Shumla, where the new Grand Vizier had arrived with 12,000 regular troops.

The six Catholic Peers admitted to the British House of Lords, divided on politics—half went to the Ministerial benches, and half to the Opposition.

THE MOORISH PRINCE.—We have seen a letter from Prince Abduhl Rhahaman, late a slave in Mississippi, dated Monrovia, Colony of Liberia, (Africa,) April 13th. He has ascertained that his relatives in Teemboo are still the reigning family of the country; and is able, by means of travellers, to transmit or receive communications in the space of fifteen days. "My brother," he says, "is the present king, has been enthroned three years since; and his benignant and placid qualifications endear him to all his subjects." The Prince expresses the deepest sympathy for his children who are still in slavery in Mississippi, and says, "their emancipation would be paramount to every other consideration."—*Jour. of Commerce.*

MISCELLANEOUS.

The Grand Jury of Burke County, N. C. have made a spirited *presentment* of the practice of treating to ardent spirits and giving barbecues, by candidates for office; and have resolved to vote for no man who attempts to promote his election by "treating."

Captain Smith and Lieutenant Swift, of the United States Engineers, have been lately engaged in the examination of the Ohio River at Cincinnati, with reference to the feasibility of erecting a bridge across it at that place, and have arrived at a favorable conclusion.

Dr. Rice, of Virginia, has obtained in Boston $1,745 in cash, and $1,900 in subscriptions, for the benefit of the Theological Seminary over which he presides.

The Protestant Episcopal Convention for the diocese of Maryland, adjourned its annual session on Saturday, 20th ult., without being able to appoint a successor to the late venerable Bishop Kemp.

The Legislature of New-York closed a very long session last week, a session of 120 days—They passed 377 bills.

The British National debt is £900,000,000. The annual interest is £40,000,000.

American Prisoners in California.—Mr. Topliff, of Boston, has received a copy of a letter from seven Americans, prisoners at San Diego, California, to Mr. Jones, American Consul at the Sandwich Islands, asking the intercession of that gentleman in their behalf. They all belonged to a party of twenty, which started from Santa Fe in New Mexico, in August 1828, with the intention of trapping beaver. This party was commanded by Sylvanus Pattie, of Lexington, Kentucky, who died in prison at San Diego, on the 24th May, 1828. The above individuals were made prisoners in March, 1828, at St. Catalina in Lower California.—From this place they were carried to the prison in San Diego. Application was made to the authorities of the place for the release of the prisoners, but without success. On the 19th of July they were allowed to go about the Presidio, being obliged every night to be counted with the rest of the prisoners, until the 12th November, when the Governor permitted all but one of them to proceed to the place where they had deposited their furs, for the purpose of bringing them in. The reason assigned by the Governor of California, for detaining these men as prisoners is, their not bringing passports from their native country. The passports they received from the Governor of New-Mexico, giving them permission to travel wherever they pleased, were shown to him, which he tore in pieces, pronouncing them no passports

The British ship of War Sybille, with her tender the Black Joke, have captured, on the coast of Africa, within twenty months, several slave vessels, having on board *two thousand six hundred and eighty-six slaves!*

BRITISH DEBT.—We some time since noticed the generous donation of 6*l.* sterling, made by a gentleman in London, towards the reduction of the National Debt. A friend of ours has made a calculation to show how far this sum would go towards its liquidation.—The debt is 900,000,000*l.* The average interest paid is said to be about 4 1-2 per cent.

The interest per ann. is	40,000,000*l.* 0*s.* 0*d.*
per day, is	109,589*l.* 4*s.* 0*d.*
per hour, is	4,566*l.* 4*s.* 0*d.*
per minute, is	76*l.* 0*s.* 0*d.*
per second, is	1*l.* 5*s.* 4*d.*

So that the donation would not pay the interest for five seconds of time—not long enough for the commissioner to write a receipt for the money, but allowing him barely time to say, "please accept His Majesty's thanks."—*Portsmouth adv.*

Connecticut Schoolfund.—From the annual report of the commissioner of the school fund, to the legislature of this state, we learn that the capital of the fund amounted on the 1st day of April, 1829, to $1,882,261 63, which is invested as follows, viz: —in bonds and mortgages, $1,454,435 31—in Connecticut bank stock, $47,850—in cultivated lands and buildings, $174,442 73—in wild lands in Ohio, Vermont, and New-York, $138,423 95—in farming utensils and stock on farms, $1,750—in cash collected from principal, $15,359 69.

The revenue derived from the fund during the year ending the 31st of March, 1829, amounted to $80,243 29. The state is divided into two hundred and eight school societies, which contain in the aggregate, according to the enumeration taken in August last, *eighty-four thousand, eight hundred and ninety-nine* children, between the ages of four and sixteen. The dividends made to schools from the school fund, amounts to 85 cents on each child enumerated; so that *seventy-two thousand, one hundred and sixty-four dollars and sixteen cents*, have been paid from this fund for the support of common schools during the past year. The commissioner thinks he shall be able the next year to make a still larger dividend, and that the state of the fund will justify its permanent continuance.

Hartford Mirror.

More than nine hundred miles of canals and rail roads are finished or under contract in Pennsylvania, at this moment, all leading to the Philadelphia market.

Farmers and Merchants.—The Boston Courier recently published an advertisement for a clerk in a wholesale store "on a small salary," with the customary direction "apply at this office." On the first day after the publication, *seventy-eight* persons applied, and on the second about half that number, besides two or three by letter.—The Courier setts off against these facts, the high prices of vegetables in our market; and advises merchants and their clerks to quit, and go to raising peas and potatoes.

It is reported that the Macclesfield silk weavers have inserted an advertisement in the papers, in which they offer their teeth for sale, having in these hard times no further use for them.

Man. Gaz.

Rapid Travelling.—On Saturday, the 20th ult. the Baltimore Union Line steam-boat Newcastle, landed passengers that left Baltimore at 6 o'clock in the morning, on Chesnut street wharf, at 4 o'clock 45 minutes, performing the distance, 125 miles, in 10 3-4 hours, which is the shortest passage from Baltimore that has ever been made, and averaging nearly twelve miles per hour.

MONTREAL, June 9.—*Wonderful Sagacity of the Dog.*—A few days back, as the child of Mr. John Rot, merchant of this city, was leaning over the banister of the stairs in the upper part of the house, he lost his balance, tumbled over, and in the act of falling down a considerable height, was fortunate enough to lay hold of a rail, by means of which he was upheld, suspended in a manner in the air. A dog belonging to the same gentleman, seeing the danger the child was in, sprang instantaneously to his relief, and extending himself over the banister, from the stairs above, laid hold of him in this dangerous and alarming situation, and raising up, drew him back over the banister, depositing him on the stairs in safety. Instances of the wisdom and benevolence of this excellent animal in preserving human life are numerous; and, to the credit of the species, are frequently recorded. We witnessed an instance ourselves, of a child preserved in a similar way, from drowning in the river Liffey; the infant sprang out of the nurse's arms off the parapet, and would have perished, but for the dog of a gentleman accidentally passing, which plunging in saved him. The father of the child, a wealthy merchant, offered £300 for the animal, but could not prevail on the owner to part with him.—*Irish Vindicator.*

A WORTHY EXAMPLE.

Mr. James P. Allaire owns extensive Iron Works, in the city of New-York. He has *two hundred* hands in his employ; all hale, muscular, and contented looking men. On one of the principal doors we observed the following notice in large letters:

"☞Any person that brings, or drinks spirituous liquors on my premises, will be discharged without any pay for the week"

JAMES P. ALLAIRE."

This notice was put up nine years ago. We inquired whether among so many hands, he had been able to enforce this salutary regulation! He replied that he had, and without difficulty. When he first made his attempt, only one man left his employ in consequence thereof, and he has found it necessary to turn one away on that account since. His workmen are all temperate, sober, industrious men, who take good care of their families. Mr. Allaire has, in this business, set a noble example for employers in all trades and occupations.

N. Y. Spectator.

AN EXAMPLE FOR MECHANICS.

A writer in the Charleston Courier states that one of the most respectable mechanics in that city does not allow ony of his journeymen or apprentices to use ardent spirits in any way or under any circumstances, and the consequence is that he has the most healthy, orderly and industrious workmen to be found any where. "This mechanic has as much work as he can do—is punctual in his engagements—and deserves and obtains the confidence of all who employ him. He has already acquired a fortune, which he is daily increasing by his industry and good habits."—*N. Y. Obs.*

STOPPING THE U. S. MAIL AT PRINCETON.

The 19th of April last, an occurrence took place at the borough of Princeton, which occasioned much conversation. At the request of a number of respectable inhabitants, the Municipal Authorities were desired to prevent the public travelling by waggons and stages, through the borough. In the execution of their powers, some discontented persons endeavored to embarrass the proceedings. For this purpose, two leathern portmanteaus and three bags, (containing as was afterwards ascertained at the post-office, the quarterly return and dead letters) were placed in large wooden boxes, and nailed up, and directions to merchants in New Brunswick painted on the out outside. These boxes were placed in a common waggon, in the care of a waggoner, who arrived at about noon in Princeton. A magistrate, in discharge of his duty, stopt the waggon; the waggoner giving no explanation about the Mail till five o'clock in the afternoon, when the waggoner called on the Magistrate, and informed him that he had the Mail in his waggon The Magistrate asked for proof, which was not given. Early on Monday morning, the waggoner took away his waggon, emptying the contents of his boxes on the floor of the Magistrate's barn, where it had been placed. He was desired to take what looked *something like the United States' Mail*, but he refused, adding that he knew what he was about The Magistrate communicated the facts to the Postmaster in Princeton, and the portmanteaus and bags were soon on their way to Philadelphia, and reached that city, as soon as if the waggoner had not been detained. Thus the cunning of the enemies of Sabbath observances has proved to be foolishness, and re-acts in their own disgrace; for the Princeton Magistrate had no intention or desire to stop the U. S. Mail. The Post-Office Department is satisfied that the officer of the borough is not to blame.—*Christian Watchman.*

Projected Religious Newspaper in Paris.—A new journal, confined to religious subjects, and entitled *Gazette des Cultes*, is announced for publication in this city. It is to appear twice a week, and the price of subscription is 48 francs, or about 2*l.* per annum. The motto of this paper is 'Civil and Religious Liberty throughout the world;' and a handsome vignette presents the fifth article of the French charter, 'Every citizen shall profess his religion with equal liberty, and his mode of worship shall enjoy the same protection.' Thus, the interests of religious liberty, not only in France, but every where, are to be advocated by a journal published in Paris; a metropolis containing between 800,000 and 900,000 inhabitants; of whom not more than 20,000, or 30,000, probably, are Protestants.—*Col. Star.*

Mr. Kohn's Will.—The Philadelphia Aurora of June 4th, says, we understand the will of Mr. Kohn, filed yesterday morning in the Register's Office of this city, contains legacies and bequests to charitable and benevolent institutions, exceeding half a million of dollars, of which the following are a part:

To the H. of Refuge, Philadelphia,	$100,000
The Epis. Theological Seminary,	100,000
Orphan's Asylum of Philadelphia,	60,000
Deaf and Dumb Asylum,	20,000
General Episcopal S. S. Union,	20,000
Dom. & For. M. S. of the E. Church,	10,000
Bishop's Fund of Pennsylvania,	5,000
So. for Advancement of Christianity,	5,000
Poor of St. Jame's Church,	3,000
Philadelphia Infant Schools,	5,000
Philadelphia Dispensary,	10,000

Other equally munificent bequests are made to similar institutions in Charleston, S. C. where Mr. K. had resided many years as an active and successful merchant.

The Bible in two years to every family in the United States.—In aid of a resolution of the American Bible Society to this effect, the students of Middlebury College have offered their services gratis, making an aggregate of 150 weeks labour.

The Emperor of Russia has confirmed the establishment of the Protestant Bible Society. 20,000 bibles are ready for distribution.

From the Kentucky Sentinel.

BRANCH BIBLE SOCIETIES.

An Auxiliary to the Scott County Bible Society, was organized in the Baptist Meeting House, at the *Great Crossings*, on Monday 6th July. The meeting, which was large and respectable, was favored with addresses from Rev. Dr. NOEL and Col. RICHARD M. JOHNSON, in which the objects of the Society were highly commended, and eloquently advocated.

OFFICERS.

Rev. Thomas Henderson, *President.*
Maj. John T. Johnson, *Vice-President.*
F. B. M'Calla, *Secretary.*
Col. Wm. Johnson, *Treasurer & Depositary.*

Another Auxiliary was organized in the Baptist Meeting House, at the *Stamping Ground*, on Tuesday 7th July. The meeting was addressed, with much effect, by Rev. J. D: BLACK and Mr. R. SMITH.

OFFICERS.

Rev. J. D. Black, *President.*
John Calvert, *Vice-President.*
A. Brooking, *Secretary.*
E. F. Scott, *Treasurer & Depositary.*

A large proportion of the audience, in both instances, united with the Societies, and the lively interest evinced by the members, encourages the hope that every congregation in the county will imitate their example.

The Scott County Bible Society, has adopted measures to supply every destitute family in their county, willing to receive the scriptures, with a copy of the Bible.

KENTUCKY BAPTIST EDUCATION SOCIETY.

In confirmity to a resolution of the Board of Truestees of the "Kentucky Baptist Education Society," at their meeting in Versailles on the first Wednesday in June last, the undersigned met the subscribers in Georgetown to day, and they take great pleasure in saying that the said resolution was promptly and fully met—the said institution is therefore permanently located in Georgetown by virtue of the authority vested in said committee.

S. M. NOEL,
W. H. RICHARDSON,
JOEL SCOTT,
THOMAS P. DUDLEY, } *Committee.*
July 1, 1829.

MARRIED,

In Chester, N. H. Rev. NATHANIEL BOUTON, of Concord, to Miss MARY ANN P. BELL, of Chester, daughter of the Hon. John Bell.

In Farmington, Pa. after a widowhood of fiv weeks, Mr. J. HALL, aged 69, to Miss BELIN WALKER, aged 23!

POETRY.

From the London Imperial Magazine.

"GO AGAIN SEVEN TIMES."

1 Kings xviii. 43.

Where ancient Carmel, vast, abrupt and steep,
Lifts its blue summit o'er the midland deep,
The Prophet kneel'd to pray that genial rain
Might spread fresh verdure o'er the scorched plain;
For God, to punish Israel's sin, had bann'd
The clouds of heaven, and drought consum'd the land;
Each spring had fail'd, and every blade of grass,
The earth seem'd iron, and the heavens brass;
And three long years the sluices of the sky
Their influence to a guilty land deny;
Turning the vales where milk and honey flow'd
To barren wilds, gaunt famine's dread abode.
At length the penal vengeance pass'd away,
And melting Mercy heard the Prophet pray;
Inspir'd the faith that turn'd aside the rod,
And touch'd with tenderness the heart of God.
He bow'd, he pray'd, but still the sky was clear,
Nor sound of gust, nor sight of cloud, was near;
Then from the earth, on which he lean'd his head,
The Prophet rose, and to his servant said,
"Haste to the summit, the horizon sweep,
And cast thine eyes along the distant deep."
He went, he gaz'd upon the sky and main,
Still there was nothing—not a sign of rain;
Elijah said—"Go seven times"—and bow'd
His face between his knees—and now a cloud,
Small as a human hand at first, appear'd,
But quick as thought the mighty column rear'd
Along the sky—and black and wide it spread,
While the winds whistled round the mountain's head.
Say, muse, what truth dost thou from this deduce?
Has it a moral, meant for Christian use?
Yes, pilgrim, listen! there are gems and gold
Beneath the surface of this common mould.
In all thy trials through this world of wo;
In all thy ills, and thou hast ills to know,
Go to thy God, in patience for redress;
Go seven times! and each the promise press;
But leave to him the mode, the time, the place,
To hear thy prayer, and remedy thy case:
Be not impatient of a quick reply,
He may delay it, but he can't deny!
Pray, wait, and watch—then watch, and wait, and pray,—
And do it seven times on every day;
Thy full deliverance is surely plann'd,
Although it come but as a little hand;
The blessing in some simple medium lurks,
For not by miracle, but means, he works!

J. Marsden.

From the Philadelphia Recorder.

GRIEF OF MY HEART.

Grief of my heart! it comes
When evening lights appear,
And every glowing star
Shines in its azure sphere.

Grief of my heart! it comes,
When morning's early beams,
Awaken me to wo
From dear delusive dreams.

Grief of my heart! it comes
When nature's fairest dress,
Is gracefully thrown on,
Each gladsome heart to bless.

Yes! every scene of joy
Can boast the ready art,
To waken and to move
The sorrows of my heart.

Wait, O my soul! on God,
In Him there's sweet relief;
For every earthly care,
For every heart-felt grief!

From the Christian Watchman.

HOW SWEET TO HAVE A HOPE IN HEAVEN!

When pulse beats low and cheeks grow pale,
And storms of life are fiercely driven;
When fairest prospects quickly fail,
How sweet to have *a hope in Heaven!*

When friends, that seem'd most near and dear,
Are from our bosoms swiftly riven;
And life's bright joys in gloom appear,
How sweet to have *a hope in Heaven?*

When lone and wand'ring far from home,
No kind relief to us is given;
O what would then become of us,
If we had not *a hope in Heaven!*

When all our comforts here are fled,
And earthly hopes are from us taken,
And we along the vale are led,
How sweet to have *a hope in Heaven!*

And when the end is drawing nigh,
Of life, through which we long have striven,
And we at last must droop and die,
How sweet to have a hope in Heaven?

MISCELLANEOUS.

From the Boston Recorder.

THE LAY PREACHER.

"And Esau said to Jacob, feed me, I pray thee, with that same red pottage—and Jacob said, sell me this day thy birth right—and he sold his birth right unto Jacob. Then Jacob gave Esau bread and pottage of lentiles, and he did eat and drink, and rose up, and went his way; thus Esau despised his birth right." Gen. XXV. 30, 31, 33 and 34.

Esau and Jacob were twin brothers. They were the sons of Isaac, a distinguished patriarch, and had all the advantages of family distinction. The birth right which pertained to Esau, included certain peculiar privileges, partly of a civil, and partly of a religious nature. His advantages were in some respects superior, and in none inferior to those of Jacob. Thus these young men commenced life, but soon we perceive a wide difference between them. Whilst on the one hand, Jacob improved the talents which a bountiful Providence had bestowed upon him; and rose to distinction and honor in life, sustaining the reputation of his illustrious sire; on the other hand, Esau, undervaluing those blessings and "despising his birth-right," parted with them all for a "mess of pottage," and became an outcast in Israel. He became so vile, that he hated his brother, and even came out against him with men, whom he had joined to contend against Israel.

Reflections. 1. However equal may be the condition in which young men commence their career in life; the honors to which some arrive, and the degradation into which others fall, are the result more of personal character and conduct, than of external circumstances.

2. The occasion of Esau's downfall was giving way to the indulgence of unrestrained appetite. Equally dangerous, however, if not more so, is the indulgence of unrestrained ambition. The political career of many in former times, is now a beacon to the present generation. It excites our compassion, when we see men of promising talents, good education, and of respectable connections, suddenly abandon the society of the wise and good, and for the sake of office court the unprincipled, and stoop to consort with the vile. What if they succeed; they have lost the confidence, and the love of Israel; and though they intermix with the men of Esau, and are clamorous against Jacob, they have the confidence of neither. They have lost their "birth-right," and must through life "feed on that same red pottage."

3. Professors of Religion, who give themselves up to a greedy pursuit of this world, forgetting to what inheritance they are born, "despise their birth right;" and should take heed, lest by progressing from step to step they cut themselves off from its peculiar blessing, "though they seek it carefully and with tears."

To conclude—Gentle reader, always before you act, look well to *consequences.*

THOUGHTS ON PSALM LV. 19.

Because they have no changes, therefore they fear not God.

Among the various proofs of the depravity of man's heart, none is more conclusive than his abusing the long suffering and forbearance of God, connected with the displays of his goodness in providence, into an occasion of insulting his name, disbelieving his threatenings, and casting off his fear.

Because some men's affairs in life appear to glide on very prosperously, without any sudden or alarming changes,—because the course of the natural world from year to year is the same, 'all things continue as they were except that the fathers are fallen asleep.' They therefore vainly imagine, either that God has abandoned the government of the world in which we dwell, and left it to the operation of certain natural laws (concerning which laws these men can tell us very little;) or else they do not so fear the wrath of God as to flee from it, but suppose that their character and conduct are approved by God, and will assuredly merit his favour. This corrupt disposition was evident both in the men of the old world, and in the inhabitants of the cities of the plain.

Noah preached 120 years. Men were forewarned; his example corresponded with his preaching; he was moved with fear: but there was not any change in outward circumstances; and they, therefore, were so far from fearing God, that they derided both Noah and his message. The sun arose on Sodom the very morning of its overthrow; there was not the least appearance of any such judgment as Lot predicted; and they, walking only by sight, slighted the warning till the wrath came upon them to the uttermost: and men will continue thus to think and act while under the power of a carnal mind, and destitute of that faith, which looks 'not at things seen and temporal, but at things unseen and eternal.'

How inexpressibly awful must be the last change to the prosperous sinner! He leaves a world where he has been honoured, feared, courted, and had all his evil passions gratified, for a world where there is 'no respect of persons;' and where his former prosperity will but give the keener edge to his present misery; and this last important transition is much nearer many of such a character than thay imagine. O that men were wise! that they understood this! that they would consider!

Many have had cause to bless God for those changes in their lot, which were not agreeable to nature at the time.—Surely a season of adversity and affliction, is often rendered salutary to the children of men. It was a great change to Manasseh, from a throne to a prison; but when he was in the thorns, then he knew 'that the Lord he is God.'

Let us therefore make a true estimate of things, and judge neither by appearances, nor by our present feelings: not say with Job 'Changes are against me;' for if they increase our fear of God, and detach our affections from sublunary good, they are blessings in disguise. 'Now no chastening for the present seemeth to be joyous, but grievious; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness to them that are exercised thereby.'

WHAT CAN BE DONE BY A MOTHER.

When it is supposed that there is need of only a few educated ladies, those who harbor this opinion are probably either mistaken as to what constitutes *female education;* or entertain very limited views of the *influence* of that sex on our personal and national character and happiness. Perhaps their idea of an "educated lady" is associated in their mind with nothing better than some starched nun, or round-mouthed pedant; or the famous authoress of England, M. Woolstonecroft, who could appear before her guests in a ragged garment, and serve their drink in a broken-tea-cup; because, forsooth, her literary occupations would not allow her time to appear and do otherwise." These things, however, so far from being the result of a good education, merely exhibit forcibly the want of it. But, of this more hereafter.

With regard to the *influence* of this sex on the other, and on society at large, much has been already said and written. But as it is important, that it should be properly estimated, and the impression frequently renewed, in order to any general reformation, a few instances will here be glanced at, recommended not so much by their novelty as by their truth.

That the celebrated John Newton was much indebted to his excellent mother for the early foundation of his religious principles, and usefulness, there can be little doubt. Indeed this is substantiated by the record of his own experience. The same may be said of the excellent Cecil; the late lamented S. J. Mills; and the learned Sir W. Jones,—to mention no others.—The latter ascribes all his attainments in literature, in which he was perhaps second to no man of his age, to a short and simple direction of his mother, frequently repeated to his youthful questions, *"Read, and you will see, my son."*—No less efficacious were the pious prayers and exhortations of the mother of Mills; or the weeping entreaties of Cecil's.

And what have *already* been the consequences of maternal influence in these few cases?—I say *already*—for it is impossible to look forward through the lapse of future generations, and compute that vast amount of good, which the light of eternity alone can disclose.—Mr. Newton's exertions were evidently the means of forming the religious and moral character of a multitude of his cotemporaries; and among others, that of Dr. Buchanan, and Thos. Scott. And, if we merely look at the writings of these two men,—to say nothing of their more active exertions—the extent of their usefulness is truly astonishing. Those of the former, have roused the attention of the Christian world to the wretched situation of the Hindoos, and the Pagan world in general, and already snatched thousands of the race of man from present and everlasting wo; and those of the latter, especially his commentary, have been the means of preparing other thousands, or hundreds of thousands, better to join in the enjoyments of everlasting life. The works of Mr. Cecil are now extensively read, with great pleasure and profit. And the philanthropic exertions of S. J. Mills have confessedly led to the establishment of the American Board of Foreign Missions, and a number of other benevolent societies, the existence and extensive usefulness of which are now too notorious to require even to be mentioned. Behold the islands of the Pacific, and the flourishing and promising colony at Liberia; and imagine a part of the extent of influence which may be claimed and exerted by one fond mother.—Indeed, so great and lasting are the impressions received through the medium a "mother's love," that it might be affirmed with some degree of correctness, that every child, and especially every daughter, owes to her its mental and moral conformation hardly less than its physical, and consequently, that the mental and moral character of each successive generation, especially in a Christian country, are ordinarily just what the mothers of the preceding generation were able and willing to make them.

Nor is the maternal influence the whole that is to be regarded. There are other relations in which it must be acknowledged, that although man is the master yet "woman steers the ship." How many of the great projects of church and state, of war and peace, have their origin in "curtain lectures," or the parlor chat of conjugal affection? The fair daughters of Eve, and Delilah, and Herodias, and Abigail, and Esther, have not yet lost all that superior power of persuasion!—nor can they, so long as the warmth of affection has more command over the activities of man than the coldness of calculation.—How striking an example of this in the early history of Rome; when a war had broken out between that people and a neighboring state, and they were upon the eve of a bloody battle, the wives of the Romans, who were also the daughters of the enemy, sprung forward, and threw themselves between the contending armies, and by their tears and entreaties prevented the battle, and thus saved the rising nation.

The influence of the *daughter* is often by no means trivial. How conspicuous a place, in the early history of Virginia, is held by the celebrated Pocahontas,—throwing herself between the knife of her father Powhatan, and his prostrate captive, Smith? But for the influence of that heroic and affectionate daughter, where were now the "Ancient Dominion?"—And who can tell how many a rash brother has been withdrawn from his bad purpose, or confirmed in a good one, by the tender entreaties of a sister,—whose feelings he could not wound!—*Lit. & Evan. Magazine.*

INFLUENCE OF BAD COMPANIONS.

Another unhappy cause of failure in moral education, too common to be passed over in silence, is *the influence of bad companions.* I here refer to the companions of *childhood.* Through their unhappy agency, your best instructions and most assiduous efforts may be entirely defeated. Guard your dear child then, to every practicable extent, against such pernicious influence. He needs but few associates out of your own family—choose those for him, and if you cannot make him worthy of such as are good, it were better that he should have none. No parent ought ever to be ignorant *where and with whom* his child spends his hours of recreation, unless he wishes to educate him for perdition. It is task enough to train up a child in the way to life, without having him often encompassed with a throng, whose example and entire influence is calculated to entice him from duty, and hurry him down the broad road to destruction. Strive to make home pleasant to your children. Do not needlessly interrupt or discourage their innocent amusements; but strive to raise their minds above undue attachment to them, by exciting a taste for books, and furnishing them with such as are most interesting and instructive, and wisely adapted to their age and attainments. No person can imagine how much may be done in this way, till he has made a thorough trial. The difference in effect upon the mind and heart, between spending an evening in perusing an entertaining book, and spending it with childish, not to say wicked associates, in folly, and in vain, perhaps, corrupting conversation, is unspeakably great.—*Linsley.*

HINTS TO YOUNG LADIES.

If young women waste in trivial amusement the prime season for improvement, which is between the ages of sixteen and twenty, they will hereafter regret bitterly the loss, when they come to feel themselves inferior in knowledge to almost every one they converse with; and, above all, should they ever become mothers, when they feel their own inability to direct and assist the pursuits of their children, they will then find ignorance a severe mortification and a real evil. Let this animate their industry; and let not a modest opinion of their capacities be a discouragement to their endeavours after knowledge. A moderated understanding, with diligent and well directed application, will go much farther than a more lively genius, if attended with that impatience and inattention which too often accompany quick parts. It is not for want of capacity that so many women are such trifling, insipid companions, so ill qualified for the friendship and conversation of a sensible man, or for the task of governing and instructing a family; it is oftener from the neglect of exercising the talents which they really have, and from omitting to cultivate a taste for intellectual improvement; by this neglect they lose the sincerest of pleasures, which would remain when almost every other forsake them, of which neither fortune nor age can deprive them, and which would be a comfort and resource in almost every possible situation in life.—*Mrs. Chapone.*

THE ONION BED.

Remember, said Mr. Dean to his son John, and weed the onion bed to day, while the weather is fine. John soon after set to work; his father visited him to see that he did it properly. John said, I wonder where all these weeds come from; for you cleaned the ground well before you sowed it, and the onion seed was very clean.

Father. Some of the seeds, I suppose, are dropped here by birds, others brought by the winds; some seeds may have been hidden in the earth a long time, and since the ground has been cursed for man's sin, it appears natural to the earth to produce noxious weeds. When I see you proud, and vain, and angry, and wicked tempers show themselves, I am ready to wonder where all these evil weeds come from; for we give you pure and wholesome instruction, endeavour to correct your evil dispositions, and set before you a good example. Your heart, however, like this ground, is naturally prone to bring forth evil weeds, which causes so many bad tempers and dispositions.

John. Would it not be easier to get the weeds out of the garden, if we were to wait till they were grown larger.

Father. No; they would strike their roots deeper, and be much more difficult to get up, and would check the growth of the onions and spoil them. There is a large one, you have pulled the top off and left the root in the ground, and it will grow again immediately. This is the reason, my dear boy, why I correct you in early life, for it will be very difficult to pluck up those vices which have taken deep root in the heart; and while they are growing they check all the pious instruction which your mother and I give you. We want to have them plucked up from the root, and if God bless our efforts, which he has promised to do, we shall behold you bringing forth the fruits of the Spirit, suoh as are recorded in Galatians vi. 22.23.

John. I wish there were no weeds.

Father. So I have often said respecting you. I should like to see my garden free from weeds, and my child free from vice; but it requires not only my continual efforts, but the Spirit of God to bless them, ere I behold you as a well cultivated garden, bringing forth a rich variety of useful fruits.

John. Why does God permit these weeds to grow? Of what use are they?

Father. God has many wise and gracious designs in permitting them to grow. They are to correct man for sin—"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee," Genesis iii, 17 18. Also it may be to find employment for children; to prevent them from being idle: for idleness is sure to lead to other and greater wickedness; therefore, instead of murmuring that you have any thing to do, you should be thankful. They also afford us a lesson on our moral depravity, and teach us that our hearts require continual care, or, nothing good will grow in them. Also many things which grow without our care, which we call weeds, afford food for birds, for which our heavenly Father cares. Others also, though not adapted for food, are useful for medicine. We may rest assured the Lord does all things well.

THE DOG OF THE FOREST.

In the unhappy and too memorable winter of 1700, when the corn, the vine, and the olive, were destroyed by severe cold in France, the wolves made dreadful ravages in the fields, and rushed with ferocity even upon man. One of these ravenous beasts, after having broken the window, entered a cottage in the forest of Orte, near Angouleme. Two children, one six, the other eight years of age, were reposing on the bed, in the absence of their mother, who had gone in search of wood to kindle a fire. Meeting with no resistance, the wolf leaped upon the bed, and sought to destroy his delicate prey. Seized with a sudden fright, the two little boys crept quickly under the covering, and held it closely without drawing a breath. So near was the flesh which had enticed him, that not being able to obtain it instantly, the murderous animal became more furious, and began to destroy the covering with his teeth. Trifling as was this obstacle, it nevertheless preserved the lives of these children. A large and faithful dog, who had followed their mother, returned in time to deliver them. He had scented the track of the wolf at more than a hundred yards from the house, whither the mother was returning slowly, loaded with faggots; he ran with the quickness of the stag; he entered like a lion, and falling upon the animal, who had endeavoured to secrete himself in an obscure corner, he seized the base wretch by the throat, and dragging him to the door, strangled him instantly. The alarm of the mother on her return, was indescribable. She beheld the wolf stretched upon the earth, the dog covered with blood, her bed in confusion, the children gone. Observing the distress of his mistress, the dog ran towards her with the most energetic solicitude; then returning to the bed, he thrust his head repeatedly under the covering, and by the most expressive signs, endeavoured to intimate to her that she would find there that which she held most dear. The mother approached, and extending her trembling hand, discovered that her children were there, although deprived of motion. She hastened to restore them; there was yet time; a moment's delay would have rendered the attempt useless. When they had recovered their senses, they plainly recounted the danger to which they had been exposed, the manner in which the wolf had entered, and their wonderful preservation. The faithful animal, pleased in having saved the lives of these little innocents, by his eager caresses gave ample testimony that his joy was equal to that of his mistress.

IS IT NOT A GOOD LIKENESS?

What! are the community at large leagued against honesty and fair dealers? Do they prefer to trade with a knave rather than an hones man? No: they would shun the man upo whose forehead '*knave*' was written in broa and staring capitals; but then they like t trade with the man who has a little spice of th jockey. A little flattering; a little *white lying* if it be done *neatly;* a little falling in pric a little slight of hand, are very amusing, ver acceptable.—The majority speak well of th man who has the reputation of being a fa dealer; but with one consent they shun hi shop. And what is the reason? Because th *fair* dealer professes to sell his goods at *fa* prices; and they wish to buy them for *less* The jockey professes to sell his goods at *les* than fair prices; and so he takes the trade. once knew a man, who in his zeal for honesty often consulted a very ancient book which co tained some excellent directions on that subject; and in order to have frequent recourse t it, amid the temptations of business, he took into his shop. He was often seen consulting i Every body acknowledged that its author ha right views of the subject, and that his dire tions were the best that could be imagine Many commended him for the course he ha taken, and *wished him success.* I recollect lady, who upon seeing him devote a leisu hour in reading his favorite author, took occ sion to *commend* him for his singularity. Sh talked as if she was going to recommend hi shop to all her acquaintances; *but she did n buy,* nor was she ever known to visit his sho again. Some there were who thought the boo a very good one; but a trader could not follow its directions without great damage to his purse and credit. His neighbors *laughed in their sleeves* at his simplicity, and watched to see what would become of it. In a little time his shop was rid of a class of *very particular friends,* called loungers. This was no great loss. But, by and by, his customers dropped off one by one, and those who had *commended* him highly, passed by on the other *side.* And what was the reason? He sold his goods at *fair* prices as before.—He avoided misrepresentations, gave good measure, made no abatement in his prices, never took advantage of the ignorant, treated his customers with all due respect; and why should they forsake him? Reader, if you cannot guess the reason, I will tell you. *He made no abatement in prices;* this was one reason, and another was, they *were offended because of the book.* The book? Yes the book. Simple man! he permitted it to lie in plain sight on his counter. But you are ready to ask, why his customers were offended because of the book? you have said that every body acknowledged it was an excellent book, and the doctrines it inculcated were true and right. Yes, it was the Bible. What, the Bible in a retailer's shop?!!

EXCELLENT RULES.

The following rules, from the private papers of Doctor West, were, according to his memorandum, thrown together, as general waymarks in the journey of life.—They were advantageous to him, and, while they exhibit an honorable testimony to his moral worth, may be useful to others:—"Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to be. Never show levity where the people are professedly engaged in worship. Never to resent a supposed injury, till I know the views and motives of the author of it; nor on any occasion to retaliate. Never to judge any person's character by external appearance. Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow. Never to think the worse of another on account of his differing from me in political or religious opinions. Never to dispute, if I can fairly avoid it. Not to dispute with any man more than seventy years old; nor with a woman; nor with an enthusiast. Not to affect to be witty, or to jest, so as to wound the feelings of another. To say as little as possible of myself and those who are near to me. To aim at cheerfulness, without levity. Not to obtrude my advice unasked. Never to court the favor of the rich, by flattering their vanity or their vices. To respect virtue, though clothed in rags. To speak with calmness and consideration on all occasions; especially in circumstances which tend to irritate. Frequently to review my conduct and note my failings. On all occasions to have in prospect the end of life and a future state. Not to flatter myself that I can act up to these rules, however honestly I may aim at it."

USEFULNESS.

On the day of his death, in his eightieth year, Eliot, the apostle to the Indians, was found teaching the alphabet to an Indian child at his bed side. Why not rest from your labors now? said a friend. "Because," replied the venerable man, "I have prayed to God to render me useful in my sphere, and he has heard my prayers; for now that I can no longer preach, he leaves me still strength enough to teach this poor child his alphabet."